GODS *Mercie and Iuſtice,*

uely manifeſted in this *Monarch our dread Soueraigne,* ſince the departure of the late *Queene of Famous Memorie.*

The vſe thereof is an effectuall *preſent helpe for the Plague,* practiſed by the godly worthies in the booke of God.

Iſay. 5. 4.

VVhat could I haue done any more to my Vineyard, that I haue done vnto it? VVhy haue I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes?

Iſay. 1. 5.

VVherefore ſhould ye be ſmitten any more? for ye fall away more and more, the whole head is ſicke, and the whole heart is heauie.

Chryſoſt. ſuper Matthæum.

Deus triſtatur non de ſua iniuria, ſed de noſtra perditione.

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1606.

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To the gentle Reader.

THe Lord hauing created the angels, made the spectators of the vvorlds creation, and Adam of Euahs creation, that both might in obedience and faith adore him as their Creator. So likevvise (gentle Reader) since our creation and birth, the Lord hath made vs spectators of his mercie and Iustice manifested in a high measure in this kingdome, that vvee acknovvledging thereby his alsufficiencie, might praise him the supreame eternitie. But contrarivvise, many affecting (vvith the Angels) Deitie, haue sought by the ouerthrovv of his Soueraigne truth, to plucke the Diadem of his head, and (vvith Adam) superioritie, to eate the forbidden fruit by attempting the death of our dearest Soueraigne. O heauens tremble at this; Is there any people elsevvhere that hath so farre forgotten their God, and loyaltie to their King? Is not the earth (vvhich in her virgine-like daies vvas stayned vvith bloud by Caine) sufficiently glutted, but her vaines must be more filled vvith the pretious bloud of Gods chosen, to her further groaning? If these men haue truth on their sides, vvhy suffer they not as Martyrs? if light, vvhy doe they commit the vvorkes of darkenesse? Is God present, vvhere so faithfull impietie is harbored? Or Sathan the Lord of impietie?

Iohn saith. Reuel. 13. 13. Antichrist did great wonders; What greater wonder can he doe then by the strength of delusion to make gentlemen think they do God good seruice to kill his Disciples, & professors of his word.

God is so pure, he cannot be present in so impure a breast; then what are they, their Creator absent, but the companions of death, prepared vessels to be associates, for the diuels in horror and confusion? out of the which no eternitie can redeeme. I would I had the pen of some Diuine Orator, to dissvvade from such fearefull intendments, that carieth men conspiring against authoritie headlong vvith Corah, Dathan, and Abiram, into destruction. Yet vvherein can the creature preuaile, vvhere the Creator may not intreate? that hath a long time by the preaching of the Gospell purely, perswaded the remnant of Iapheth to enter into the tents of Sem, that standeth still not vvithstanding in the outter court, seeking the ruine of the tents of Sem. But the Lord vvill in the end, if not conuert, yet destroy them, and till then restraine them, as he doth the sea, they shall not goe beyond their bounds. And in the meane time, (Gentle Reader) leauing this smal Treatise vvith thee that thou beholding therein, as in a cleare glasse, Gods Mercie and Iustice lately manifested, and so much neglected, mayst in the primary and excellentest kinde of meditation, (vvhich is admiration) praise the Creator of the same. Iend.

Gods Mercie and Iuſtice: the vſe wherof is an effectuall and preſent helpe for the plague, practiſed by the godly worthies in the booke of God.

Gentleman.

VVEll ouertaken graue Father, whither are you trauelling this way?

Citizen.

My iourney Sir, lieth towards *London*, the place of my abode.

Gent.

I am glad, I haue met with ſo graue an aſſociate, to accompanie me to that famous Citie; and to entertaine the way with ſome diſcourſe, to abridge the tediouſnes therof: may it pleaſe

you to discouer what you; haue obserued, concerning the Iustice of God inflicted vpon this Monarchie, *since the decease of our late deare* Soueraigne.

Citizen.

I am very willing to condiscend vnto so good a motion, onely requesting, that it will please you briefly to acquaint me likewise, what you, in that breuitie of daies, haue obserued concerning Gods mercy.

Gent.

Sir, with all my heart; & that our discourse may begin & end with mercy, which is aboue all the workes of God. *I will (by your permission) speak in the first & last place; leauing the middle part of our conferēce to your self.*

Citiz.

I am well pleased: Begin.

Gent.

Gent.

Not long before that Hero-icall Queene *of famous memo-ly, was tranſlated from terre-ſtriall, and princely dignity, to a more celeſtiall glory: I heard, ſtanding in the Royall Ex-change, one of the Catholicke e-nemies to the Church, among other talke, much lamen-ting the ill ſucceſſe of* Catho-licks *in that time, and with this comfort to himſelfe*; That it wold not be long before they ſhould haue a day: *Brake of in the end his ſpeach: I perceiuing by his language, what con-trieman hee was, in that notion encountred him with an anſwer, telling him that that day hee ſpake of*, was the time wherein the Antichriſtian Synagogue ſhould ſuffer, and the Church

triumph: *he in a replie assailed me with an hote assault, and would faine know, which was that* Church of Antichrist: *herupon many arguments were tossed too and fro, betweene vs, not fit in this place to be repeated, and therfore with silence ouerpassed.*

Citiz.

What did he meane by that day? Gent.

He imagined, as many of his faction did, that vpon the death of our Soueraigne, *succession would be decided by sword, and not by royal descent: & so in the effusion of bloud, a way made for some forraine Prince of their sect to gaine the* Crowne *from the right and lawfull* King.

Citiz.

But they were all therin deceiued. Gent.

Gent.

They were ſo: for, ſuch was the exceeding mercy of God, that when this Monarchy was ſicke in wanting a Gouernour, to the renewing and granting it a longer time of life; he ſent a ſecond Ioſua *to gouern his people,* who with his Queene and Royall poſteritie *came gliding, as a ſweet ſiluered ſtream to his Roiall throne, and maine Ocean, as it were, of his maieſtical & terreſtriall glory, enuironed all the way on euery ſide with honourable and loyal ſubiects, as with flowry banks, euery one looking pleaſant in his ſight.*

Citiz.

This, I muſt needs confeſſe, to be that *ſweetnes of gods mercy,* that *Dauid* ſpeaketh of.

Gent.

1. Chron. 29.

If you compare it with the time of that worthy Prophet, you shal haue iust cause, to say so: for after the rebellion of Adoniah *was ended, and* Salomon *crowned; the Princes that were before deuided, came all as it were hand in hand, & presented thẽselues, to offer with* Dauid, *offerings to the building of the Temple. The people beholding this reioiced, &* Dauid *himself reioyced with a great ioy, & in the admiration therof burſteth forth into these ſpeaches to God:* But who am I, and what is my people that we ſhould be able to offer willingly in this ſort? *So after the ending of many rebellions, & conſpiracies, our religious monarch, was no ſoner departed, & our true* Salomon *proclaimed, but all which ſeemed before*

fore to be deuided, went (as it were) likewiſe hand in hand, not only to receiue their ſoueraign: *but alſo to offer with their* Soueraigne *thanks to God, for his admirable & vnexpected mercy. The people beholding this reioyced, and the king reioyced, with an exceeding great ioy, & in the admiration thereof, burſteth forth into ſpeaches, making promiſe to the ſupreame Maieſty, as it were before all Iſraell, in thankefulneſſe therof* to aduance his Goſpell.

Citiz.

The kings Maieſty had worthy cauſe of admiration therin: for as I cannot well conceiue out of that you haue ſpokē, whether Gods former or later mercies extended towards *Dauid* were greateſt: no

no more can I iudge, whether Gods power were more manifested, by deliuering his maiesty from priuy conspiracies; or by establishing his grace so peaceably in Brittaines great Monarchie, to be a defendor of the faith. But, leauing this matter to your consideration: I pray you, did not those people that expected a day, seeke that alteration of religion at the kings entrance into this Monarchy?

Gent.

They did: for, before the queens *funeral obsequies were solemnized, those people taking pleasure with the Flie Cantharides,* to light vpon the faireſt wheat, and blowne roſes, *with much disgrace offered to her Maiesty, assaulted Gods Church afresh*

in

in that royall perſon that now ſitteth in the beautifull throne of great Brittaine, ſwaying the Scepter therof; ſeeking by petition to counſell and ſtir vp his excellency to deſtroy the ſame, as certaine councellors did Philip *King of* Macedonia, *to deſtroy* Athens. *Whereunto as that worthie Prince anſwered,* I do all things (*ſaith he*) for glory: How ſhould I then deſtroy *Athens,* which, by reaſon of learning, is the theatre of glorie? *So, his Maieſtie (deſiring to ſet forth Gods glory) replied and vowed, in anſwere as it were to their petition, & that in publick Parliament, not to deſtroy his* Church *which is the* Theatre, *or more truely, the* throne of glory, *wherein that ſupreame eternity ſitteth in his truth, and*

true

true religion among his elect ſeruants here liuing vnder our ſoueraigns regiment, & elſwher authoriſed, & enthronized vpon the earth. Citiz.

Edward the 6 one of the worthies the King's Maieſtie ſpeaketh of, in the firſt yeare of his Reigne commaunded by Iniunction (to the gracing of the Crown) that all Curates foure times euery yeare ſhould declare, that the Biſhop of Romes vſurped Iuriſdiction was moſt lawfully aboliſhed out of England.

This was indeed an other great mercy of God towards this kingdome, in that he did not onely giue vs a king, but ſuch a one, that hath (in a deſire to aduance the Goſpell) *denounced mortall war to their popiſh errors*; confeſsing that he could not permit the increaſe and growing of their religion, without firſt betraying of himſelfe, and his owne conſcience. Secondly, this whole Iſle, aſwell the part his Grace came from, as the part he remaineth in, in betraying their liberties, and reducing them to the former ſlauiſh yoake

yoake, which both had caſt of, before his excellency came amongſt them. And thirdly, the liberty of the Crowne in his Maieſties royall poſterity, which his grace ſhould leaue againe vnder a new ſlauery, hauing found it left free by his worthy predeceſſors. But now by your patience, if you will giue me leaue, I will another while acquaint you, what I haue obſerued in this time concerning the Iuſtice of God. Gent.

I am contented to ſtay, till you haue finiſhed what you purpoſe to ſpeake concerning that ſubiect: and then I will proceed.

Citiz.

You are then to vnderſtand, that *Iehoua* whoſe puritie can indure no corruption, euen amidſt

amidst those mercies, that you speake of, seeing the iniquitie of this kingdome to be exceeding great, sent in his wrath his striking *Angell*: that through pestilence our houses, *like the roole of a booke sent to* Ezechiell, might in the execution of Iustice be written within and without, *vvith lamentation, and mourning and woe.*

Ezech. 2. 9.

Gent.

Doth the Lord vse to execute his wrath by the ministerie of an Angell; or doth the pestilence, as some imagine, fall vpon man at all aduenture?

Citiz.

It happeneth and seazeth vpon man, not at aduenture, but by the appointment and decree of God; who sometimes sendeth Angels which

serue

ſerue for the accompliſhing of his heauenly will, to ſtrike them therewith. For, as the Lord doth ſend *Angels* ſometimes, to be as an armie of defence to his elect, as to *Eliſha:* Sometimes to comfort as to *Eliah:* Sometimes to deliuer, as he did to *Peter:* So likewiſe he doth ſend them to diſmay, and puniſh by peſtilence, as it may be ſeene in the Prophecie of *Ezechiel*, where the Lord ſaith to his Angels: *Goe you after him through the Citie, and ſmite, let your eyes ſpare none, neither haue pittie, deſtroy vtterly the old, and the young, and the maids and the children, and the women.*

1 King. 19 5. 6.

Act. 12.

Ezech. 9

Gent.

I haue read (to add to that you haue ſpoken) that by an Angell

2. Sam. 24. 15
1. Chron. 21. 30

gell, seuentie thousand men *did fall of the Plague, in the time of King* Dauid. *And that the Prophet* Dauid *durst not go to the tabernacle of the Lord in* Gibeon, *to aske counsel at God:* For hee was afraide of the sword of the Angell of the Lord: *But may the Angell strike whom it pleaseth him?*

Citiz.

No: The Angell can go no further, then his commission: Therefore when the *Angell* was to go forth, against the house of Israell, and Iuda, the Lord biddeth another goe first: *Through the middest of the City, euen through the middest of Ierusalem, and set a marke vpon the foreheads of them that mourne and crie for all the abhominations that bee done*

Ezech. 9. 4.
The seale wherewith his elect are marked in their foreheads, that is in the eye of their vnderstanding is the quickning word, the spirit of life, & liuely faith.
Ephe. 1. 13.

done in the middeſt thereof; and thereupon commaundeth his ſtriking Angell *to touch no man vpon whom is the marke.* Moreouer when the Lord intended a great plague to bee inflicted vpon the whole earth, and to be executed by foure Angels: *Another Angel cried with a loud voice to the foure Angels, to whom power was giuen,* not to proceede in their commiſsion, *till the ſeruants of God were ſealed in their foreheads.* Apoc. 7:2.

Gent.

Doth the Angell then neuer ſtrike the ſeruants of God?

Citiz.

Many times they doe, if they be within the compaſſe of their commiſsion: for, God is ſo righteous, and ſo great an

an euill is ſin, that euen when he doth pardon ſinnes, yet to ſhew that he doth not allow them, chaſtiſeth them, in thoſe that are conuerted, with ſharpe calamities, and many times with death. Though it pleaſed God to pardon the ſinne of *Moſes*, yet he muſt be chaſtiſed with death, hee muſt not goe into the land of *Canaan*. Though the guilt and puniſhment of *Dauids* ſinne was forgiuen, yet by many ſharpe whips the Lord did declare, that he did not allow the ſinne of *Dauid*. The Lord ſpeaking by the Prophet *Amos* ſaith: *You onely haue I knowne of all the families of the earth, therefore I will viſit you, for all your iniquities.* For if the Lord ſhould not ſcourge

2 Sam. 12. 11 12-13. Ibidem. 24. 10. 12.

Amos, 3. 2.

ſcourge ſinnes in the elect, as well as in the reprobate; the reprobate would ſay, that God was delighted in ſinne, and that his children had more priuiledge in this world than they. But the Lord, both to ſhew his hatred of iniquitie, and that his choſen are no further priuiledged concerning worldly reſpects, taketh them away by the plague, as well as by other diſeaſes. Yet though he doth viſit their tranſgreſsions with the rodd, and their iniquities with ſtrokes: his louing kindneſſe notwithſtanding hee doth not take away, neither will he falſify his truth: but giueth them paſſage according to his promiſe, to heauen, as well through that diſeaſe,

Saule and Ionathan. 1 Sam. 31. Sampſon and the Philiſtins Iudg. 16. 30 ſuffered the ſame death, but with vnlike Lot.

diſeaſe, as any other.

Gent.

Affliction, I confeſſe, is the proper and peculiar inheritance of the children of God, wherein the Lord doth exerciſe them as in the fornace of Ægypt: not to deſtroy them, but the olde man in them: not to forſake them, but to ſhew them, what they are: euermore purſuing thereby the remnant of ſinne, that remaineth in them, till they paſſe to glorie. That worthie Prophet Dauid *whom you ſpake of, was aſſaulted indeed by affliction, euen from* Sauls *purſuite to* Adoniahs *rebellion. That graue Patriarch* Iacob *was likewiſe by affliction aſſayed, from his adoleſcency to his graue: for, at the beginning of his daies* Eſau *hateth him; he must*

1 Reg. 14. 22.

mnſt forſake his fathers houſe, to go to his vncle Laban. Laban after ſeuen yeares ſeruice intreateth him euill, by offering him bleare-eyed Lea, for beautifull Rahel. Iacob departs, Laban felloweth, intending euill againſt him. This preuented by God: Newes is brought that Eſau is comming againſt him with 400. men. In the necke of that feare, another trouble inſueth: his two ſonnes Simeon and Leui, in killing the Shechemites made him ſtinke among the Inhabitants. Immediatly after Ioſeph is ſold: Iacob ſuppoſing him to be ſlain, rends his clothes and ſorrowes. To add to this griefe, a famine inſueth: Iacob ſendeth away his ſonnes into Aegypt, and there Simeon is impriſoned: this cauſed him to crie

Gen. 27. 43.

Gen. 29. 23.

Gen. 32. 6.

And. 34. 32

And. 37. 33.

crie out, ye haue robbed me of my childrē: *Ioseph* is not, & *Simeon* is not: and will you take away *Beniamin?* all these things are against me. *These crosses ouerpast, what followeth but a lightning before death?* *Old* Israell *hearing of the life of* Ioseph *saith*, I haue inough: *Ioseph* my sonne is yet aliue, I will goe and see him, ere I die: *being come into Aegypt, met by his sonne, presented to* Pharaoh: *What ensueth? He plucketh vp his feete into the bed, and gaue vp the ghost. In this I do behold (as you say) Gods hatred against sinne, and withall the liuely Image of a Christian, who in affliction as the spice, that is pounded, doth then smell sweetest; and as the gold in the fire, that doth then shine*

Simile.

bright-

brighteſt. Iob *was more glorious, ſitting vpon the dunghill of aſhes, then in his chayre of eſtate. But I pray you what ſinnes were the cauſe, that the Lord, after ſo great mercie and time of Ioy, fillled this kingdome with heauy and dolefull lamentations?*

Citiz.

Doe you not remember that at the praier of *Hezechiah*, the hoſt of *Sanecherib* was by an Angell ſlaine in one night? yet immediatly after, a meſſenger comes from God, that had giuen *Hezechiah* ſo great a victorie, to wiſh him *to put his houſe in an order: for, he muſt die, and not liue.* So after the ſweetneſſe of mercie, by you intreated of, *in giuing vs a King*, his Angell com-

Iſay. 37. & 38.

meth amongst vs to bring vs a message, that we must die, and not liue. But what sinnes were the cause thereof; forasmuch as it belonged to the Magistrate, that sate in the sterne of this land, to search out: I left it, to follow my particular dutie, in mourning, and therefore must answere you herein with silence.

Gent,

Doth the searching out of the cause of such euils belong then to the Magistrate?

Citiz.

Yea: For, so did *Ioshua*, when hee did see his people turne their backs, and fly before them of *Ai*; he went to the Lord to enquire the cause therof. Likewise *Dauid* when the staffe of bread was bro-

ken

ken, and famine in the land, he asked counſell at the hands of God. When *Nebuchadnezer* King of *Bebell*, came to make warre againſt *Zedechia*, the King ſent the Prophet to the Lord to enquire the cauſe thereof.

Gent.

Well, foraſmuch as I perceiue the ſearching out of the cauſe belongeth not to vs, but to the Magiſtrate: I pray you proceed to the declaration of the grieuouſnes of that affliction laid vpon the kingdom, but more eſpecially vpon the City, you inhabit.

Citiz.

Nay, my tongue faileth me, and I am not able to expreſſe the leaſt part of the miſery.

Gent.

I haue heard indeed that the

Lords wrath was kindled in London like a flame of fire, which deuoured round about.

Citiz.

You haue heard the report of it, *As the Queene of* Sheba *heard of the wisdom of* Salomon: *Yet she heard not the one half, of that she saw.* But had you beene led thither in spirit, *as the Lord led the Prophet* Ezechiell to Ierusalem, you should haue seene in your passage all men standing a farre off; for feare, at your approaching towardes the wall, the Lord gone ouer, & become (as it were) their enemie. In entring the gates your eares might haue heard the bels that lately rung for ioy, sound nothing but dolefull knells: walking into the streets,

ſtreets, you ſhuld haue ſeene the *Citie* remaine ſolitary, that was full of people. Their dores ſealed vp to the Lords mercie, and death clyming in at the windowes. O what ſhall I ſay? all ſounded of lamentation, through euerie narrow lane, in the market places, and ſtreets, nothing to be ſeene or heard, but mourning and crying: *Abſalon my ſonne Abſalon*; *and Rachel weeping for her children, and would not be comforted, becauſe they were not.* Within doores the father lay dying, & knew not with whom to leaue his children; the preſence of his friends grieued him, the abſence of them troubled him, his conſcience tormented him, and no miniſter to com-

fort him. The mother yeelding vp the Ghoſt, imbraced the young infant pining in her boſome. Their ſons ſate amongſt the aſhes, with a *potſheard* ſcraping *a potſheard*, crying out to their friendes, when their hearts panted, and their ſtrength failed; to haue pitie vpon them. Their ſeruants whoſe ſtrength was dried vp, tottering to & fro, winding and ſliding, much like carued pictures, without life, as being not able to ſtand, fel downe in the houſe groueling vpon the ground with their faces vpward, and ſtretched out armes; caſting their weake and wearied eyes about to ſee if any were left aliue, to giue them refreſhing among the graues of

of the dead. You might haue ſeene the *graue Father* comming thither without his woorthie mourners, and the *vertuous matrons* caſt into the pitt, with vncleane perſons of filthie life, that did alwaies hate them.

Gent.

Theſe heauie ſpectacles might haue cauſed all the villages in this Kingdome, like the Tents of *Cuſhan*, and the Curtaynes of the land of *Midian*, to haue quaked and trembled, *to ſee their elder ſiſter ſo grieuouſlye afflicted. But I pray you, becauſe I haue heard ſome ſpeake their pleaſures concerning your Miniſters,* how

Hab. 3. 7.

De Miniſtris.

how did they carie themselues in this wofull calamitie?

Citiz.

When they saw both *City* & other places become as fewell to Gods wrath, they prayed for the people with *Moses*; they wept bitterly for thē with *Esau*; and would not be comforted: they were pained euen at the verie heart with *Ieremie*; their harts were troubled within them, they could not be still, they walked in teares, they lay down in teares, they did rise in teares, & their prayers did ascend with teares; that grace and mercy might descēd throgh teares.

Gent.

In that their godly proceeding and pittifull fellow-feeling, what

what reſtoratiues did they gētly perſwade the people to vſe, in that their extremity?

Citiz.

The reſtoratiues that they preſcribed, when there was no balme in *Gilead* to cure their wounds, no precious confection in *London* to giue them refreſhing, was firſt *Humility*; the ſecond prayer; *to the ſeeking of the preſence of God*; and the third, *to turne from their ſins:* a medicine moſt ſoueraigne & approued, appointed, *by Gods owne ſanctified mouth* to cure the wound of ſin; that no outward means can reſtore, nor no ſecondary cauſe take away. 2 Chro. 7. 14.

Gent.

It is not good to ſeeke, with Aſa, to a phiſition, before wee

ſeeke to God. For, he that in extremitie fixeth his eyes onely vpon ſecondarie cauſes, is like a man that falling into a riuer, catcheth hold of the flags, or ſome tree, not below the waters, thinking thereby to ſaue himſelfe, periſheth. But theſe remedies you ſpeake of are moſt pretious, both to cure and preſerue in health. For, the doore cheekes of our ſoules being once thereby as by an inſtrumentall meanes beſprinkled with the bloud of the Lambe, the Angell may not enter; if enter, he cannot, but beare them in his hand, *either to comfort, or conuey them to celeſtiall glorie: ſo that all cauſe of horror (if death aſſaileth) where the ſoule is beſprinkled with the bloud of Chriſt is taken away*; the

Pſal. 91. 12
Luke. 16. 22

Lord

Lord of death to them is conquered, the ſting pulled out, and the graue ſanctified. *Why ſhould the ſoule be then terrified to ſee an Angell come to conuey it that way the Meſsias hath gone before, to his gliſtering and glorious throne? ſeeing that hee hath marched thorow it as a conqueror, and left the paſſage free from enemies. So that the ſoule with whom the preſence of God is (which is life it ſelfe, and* the life of the ſoule) *cannot looke into death, but with the eye of life, nor otherwiſe behold it, then as a doore to a celeſtiall being.* Art not thou of olde, (*ſaith the Prophet*) O Lord my God my holy one? we ſhall not die. Hab. 2. 14.

And

And as for the bodie, what discomfort can it find in the graue? which is the houſe of the liuing, and chamber of reſt, for a while, *where the* bones *are by the Lord protected, and the* bodie *by the Meſsias comforted.* Sing you (ſaith Chriſt) that dwell in the duſt; for, thy dewe, is as the dew of herbs, and the earth ſhall caſt out the dead. *Though the victorie of death ſeemeth to triumph, it ſhall not ourcome*; for, death hath loſt the ſting, and Hell the victorie, and by the vertue of Chriſts bodie we ſhall riſe againe. *But for my further inſtruction: I pray you, in what ſort did the people carie themſelues, that their ſoules might by this eſpecial preſeruatiue, as by an inſtrumental means,*

Hab.1.12.
Pſal. 34.20.

Iſay.26.19.

1.Cor.15.55.
Iſay.26.19.

De popu-
lo.

means, be cured.

Citiz.

They in *Obedience* and *faith*, which is the fire, and ſalt that ſeaſoneth euery ſacrifice, preſented themſelues before their Creator in a holy couenant (*according to our Soueraignes commaund*) with faſting, ſackcloth, & aſhes; confeſsing that they were not worthie, in regard of ſinnes, & contempt of Gods word, to receiue the leaſt morſell of bread to refreſh them with; nor the leaſt threed of cloth to cloath them: but rather deſerued to be turned into duſt and aſhes, and throwne for euer out of his preſence.

Gent.

This was a Chriſtian-like be-

beginning, when the people at the ſound of Gods trumpet, *and at their* ſoueraigns Command, *haſted to the houſe of the Lord to ſeeke his preſence;* as Aaron haſted to the congregation at the commaundement of Moſes, to make an attonement for the people. *For thus did good King Iehoſaphat, with his ſubiects, ſet themſelues to ſeeke the Lord* with their eies towards him, *waiting onely for deliuerance from heauen; & ſo did the King of Nineueh a heatheniſh King, and all his people: but proceed.*

Citiz.

Being thus humbled, with wounded and broken ſpirits, they prayed; and by drawing water out of their hearts, in weeping and waylinge

pou-

red it forth before the Lord, *like the people aſſẽbled at Miſpah*, confeſſing that they had ſinned againſt him.

1. Sam. 7. 6. They ſat bathing their ſoules in the ly of repentance, euerie foote with Mary magdalen they ſent vp tears as meſſẽgers with their prayers to God, which though they ſaid nothing, yet moſt powerfullly did they plead their cauſe.

Gent.

Prayer (which flyeth vp to god with the two wings of loue *and* faith *) is much more acceptable vnto him, then the ſweet melody of muſicall inſtruments: or the pleaſant ſauor of the ſweete gummes or perfumes vnto men. The Lord, to teſtifie his delight therein, hath heretofore giuen it ſuch power, that vpon* earth *it ouerthrew the armie of the* Amalekites, *in the* Heauen *it ſtayed the* ſunne, *and vvithin the* Heauens *combated not with* nature, *but vvith the* Creator *of all things: What can be ſufficiently*

Exod. 16, 1. Ioshua. 10 Exod. 32. 10.

ſpoken

ſpoken in commendations of that, which is (as an auncient ſaith) *the whole garriſon of a religious ſoule, a ſolace to a good Angell, a torment vnto the Diuell, a pleaſing and acceptable ſacrifice to God, the whole praiſe, the perfect glorie, the ſure hope, and pure ſoundnes of a repenting and godly minded chriſtiã.* *Ieremy* knowing how well the Lord was pleaſed with the ſacrifice of prayer, *ſate all alone* weeping, offering vp prayers for the people. *Nehemiah*, day & night, talked with God by prayer in the behalfe of his cholen. And *Samuell*, *as if his life had beene a continuall prayer*, when the people deſired him to pray for them; *God forbid (ſaith he)*

Ierem, 15. 17.

Nehem, 1. 6
1 *Sam*, 12. 19

he) that I should sinne against the Lord, and cease praying for you, but to go forward;

Sinne which made the land sicke, and like a brasen gate shut them from the presence of God, and like a darke cloud hid his face from them; they with the teares of *Peter* much lamented, confessing with the people that liued in the time of *Ezra, that they had trespassed against their GOD*; acknowledging that their trãsgression to be so great an euill in his righteous eies, that it deserued the euerlasting destruction of them; nay that their euerlasting destruction could not cleanse it, nor perpetuall damnation ouercome it. Therefore in vtter

Ezra, 10.

vtter contẽpt therof, renewed a couenant with God; promising with the people at the departure of *Iosuah*, in *vprightnes of heart*, that they would heareafter *serue God, and obey his voice*: and in the acceptance of *Daniels* counsell giuen to *Nebuchadnezer*, to the redressing of their former life, *break off their sins by righteousnes, and their iniquities by mercy toward the poore.* And with the auncient Saints *humble themselues at his feete, to heare his word.*

Iosh. 24.

Daniel. 4. 24

Deut. 33. 3.

Gent.

If they had not come with a resolution neuer to offende God, the Lord (as Ieremy saith) would not haue heard them: *but it seemeth by that you haue*

Ierem. 14. 12.

spoken,

ſpoken, their words were with the words of Iobe, in vprightneſſe of heart, *that their liues after might be pure, as their hartes were pure, approouing therein that excellent ſentence of* Salomon; keepe thy heart with all diligence, for thereout commeth life: *for the heart is the ſeate of religion, it is as the ſoul to the bodie.* If the eie be ſingle (ſaith Chriſt), the whole body ſhalbe light, *if the heart be true, as built vpon the truth to the obedience of God, and hatred of ſin: then al the whole body ſhall ſhine with the bleſſednes, that floweth from that fountain, vpon which the hart is built. For if the hart be not ſoũd the life cannot but be corrupt, & though the body ſeem to liue, it cannot*

Iob, 33, 3.

Prou, 4, 23

Reue, 3, 1,

cannot but be dead. Did all the people thus humble themselues, when the Lords trumpet sounded a fast, and their Soueraigne commaunded it?

Citiz.

1. Sam. 8. 19.

Ierem. 42. & 43. Isa. 58. 6. Amos. 6

No, some were contented to ask counsel at the hands of God, as the people did in the time of *Samuel*: & as the Captains in the time of *Ieremy*: But they would set downe their resolution themselues; for, though God called for mourning, they mourned not; but with all licentious prophanation & outrage incited, and stirred vp their mindes (with the Princes that liued in the time of *Amos*) vnto pleasures, wantonnesse, and riot; supposing that, with *Aristippus*, and *Epicurus to be the*

onely felicity, which *Plato* calls the bayte of all miſchiefe: or if they came to the holy aſſemblies, as the people vſed to doe, and ſate downe to heare Gods words, *yet they would not doe them; but with their mouthes make ieaſts*, as certaine ſcorners did in the daies of *Ezechiell*. But the time will come, when the life of theſe men that wallow themſelues in the filthie puddle of Epicureall ſenſualitie, *ſhall hang before them, and they ſhall feare, both day and night, and ſhall haue none aſſurance of life.* And then as *Iſay* teſtifieth, *when Gods ſeruants eate, they ſhall be hungrie, when they drinke, they ſhall be thirſtie, when they reioyce, they ſhall be aſhamed, when they ſing for ioy*

Ezech. 33. 31.

Deut. 28. 66

Iſay. 65. 13

of

of heart, they ſhall cry for ſorrow of heart, and howle for vexation of mind.

Gent.

Being that euery one ſhal eate of the fruit of his mouth to ſaluation or condēnation, *what can the end of ſuch laſciuious men be, to whome* Gods words *and* preachers *are but as a ieſting ſong? no peace can be to theſe ſoules ſo captiued to their bodies gouernment, which ſhould gouerne the bodie, and make the fleſh that is his groſſer parts ſpirituall, by bringing it to the obedience of a ſoule inſtructed in the word of God. Yet contrariwiſe declining to the pleaſurs therof is made carnall, not by a natural action, but by a corrupt and rebellious lumpe of clay, reſiſt*

1, *Pet*, 3, 10, They that ſpēd the time graunted thē of God, to repēt in about vanity ſhall for deſert of their ſlothfulnes receiue in the end the wages of death for their hire

reſiſting and captiuating the ſoule by all lewd meanes to the tyranny of Satan, to the plu-
Rom,6:12, ralitie of luſts and motions of the fleſh; bondage ſo greeuous that when the ſoule commeth to depart from the body, being before ſeparated by ſin from God, is neither able tc helpe it ſelfe, nor the inſtrument there-of: and therefore as a dry ſticke without the moiſture of grace paſſeth (as fit onely for fire) into the lake of brimſtone to receiue
Rom,6,23, the wages of helliſh ſenſu-ality, which no diuine wiſedom, could perſwade to abandon. Whereas the ſoule directed by Gods ſpirit is not gouerned by the body, but combateth to ſub-due it in a tractable decēcy frō filthy admixtion & droſſy im-purity; that both in affections and

and moueable members, it may be ſanctified in obedience to the Creator, as the ſoule is inwardlie to his ſeruice. This ſoule when it leaueth the bodie, hauing the ſpirit of God ſitting in the vnderſtanding thereof, as in the ſterne to direct the helme, cannot but arriue in a happie harbour: for, as Salomon *ſaith,*

Prou. 12. 28 & 2. 20. Life is in the way of righteouſneſſe, & in that path there is no death. *But did the Lord, notwithſtanding the contempt of thoſe people, ceaſe his wrath?*

Citiz.

The Lord notwithſtanding, for his elects ſake, was appeaſed: for, to ſpeake with *Zacharia*, when the Angels *whō the Lord had ſent to goe through the vvorld*, were returned,

Zac. 1. 11. 13 they told the Angell that ſtood

ſtood among the Myrh trees: And ſaid, *we haue gone thorow the world, and behold all the world ſitteth ſtill, and is at reſt.* Then Chriſt Ieſus the Angell that ſtood among the Myrh trees, hearing that the worldlings were at reſt, and his Church afflicted, powred forth his prayers vnto his father for them; *and the Lord anſwered him with good words, and with comfortable vvords,* and withdrew his wrath, giuing them reſt round about.

Gent.

Is the Lords ſtriking Angell then departed from this kingdome?

Citiz.

The Lord that *euerie morning doth bring his Iudgementes to light, and faileth* Zephan. 3. 5

not, hath not as yet commaunded his Angell to put vp his ſword, but as *Dauid* lifting vp his eyes, *ſawe the Angell of the Lord ſtand betweene the Earth and the Heauen with his ſword drawne in his hand, and ſtretched out towards Ieruſalem:* ſo the Angell of the Lord is ſtill with the *eye of faith*, to be ſeene in this kingdome, ſtanding a farre of in ſome townes and villages with his ſword in his hand ſtretched out towards the *Citie*. Thus much I haue obſerued concerning the Iuſtice of God ſince the death of our late Soueraigne. And now to begin where you ended; I pray you did thoſe men which expected a day, ſo leaue off with their petiti-

1. Chron. 21. 16

titions? Gent.

No: But when they perceiued that our ſage and prudent king, in denouncing mortall warre to their errors, would not be inchanted by their ſweet Siren ſongs to renounce the ſoueraigne truth, *more inraged then before; then with horible* impietie haſted by a ſtratageme, *as famous as the famous rebellion of the Iewes, the forerunner of* Ieruſalems *ouerthrowe*, Sauagelye to blowe vpp *our Souer aigne, with the moſt royall, honourable, and heroicall minded Chriſtians in the World*: that ſupreame power and authoritie, beeing thereby ceaſſed, and the Church and Commonwealth defaced, they might againe

The goſpell is preached. Chriſt hath obtained the kingdome, the elders giue thanks, and the Gentiles are angrie. *Reuel. 11. verſ. 15. to 18.*

out of barbarous confusion aduance popish Iurisdiction, that had it rising out of confusion.

Citiz.

The wicked desigme of those kinde of people you spake of, that meditate on nothing more, then which way to destroy the *faith* of *Christ*, may (in my mind) most fitly be cõpared to that of Iulians *the Apostata. For, as he awarded costs and charges out of the publicke treasury, to prouide all necessaries to build vp the rent and vtter defaced Temple, which God said should neuer be built againe*: So they out of many purses, as out of a publicke treasurie, with as ill successe, as that of *Iulians*, furnished themselues with things conuenient, to repayre

Sir Euerard Digby promised to the effecting of this fifteene hundred pounds. Master Francis Tresham two thousand pounds. Mast. Pearcy foure thousand pounds as VVinter confessed.

repayre *the Antichriſtian Synagogue* in this kingdome, which ſhall neuer riſe againe. For, I am aſſured that, if there were no power of man to withſtand their violent proceedings, the Lord would burne their aduanced pikes to their hands, turne their diſplayed banners into aſhes, & conſume al their prouiſion of war, with their trampling ſteeds, as he did by fire the inſtruments of the Iewes, that would build vp the temple againe: and cauſe their armie to fall by thouſands, with *Senacheribs* before his eternall & immutable decree, concercerning the deſtruction of the *Antichriſtian Hierarchy*, ſhould bee fruſtrated. And that you may knowe this

my assurãce not to be without warrant; I will in some small measure point at that whereupon it is grounded. *The Angell sweares there shall be no more time, but in the daies of the voyce of the seuenth Angel, when he shall begin to blow, the mysterie of God shall be finished.* The misterie of God then to be finished (in the fulnesse of time) and heeretofore declared to his Prophets, is *the mysterie of his will*, which hee hath purposed in the *Messias*. *Ephes.* 1. 9. and decreed to perfect in that day, wherein *Christ* shall returne with great glorie and power, to iudge the quicke and the dead.

Reuel. 10.7

The signes which goe before

fore the finishing of this mysterie are, first the receiuing of *the little booke opened*, and not sealed. Reuel. 10. 9.

The second, *the eating of the little booke.*

The little booke receiued is the scriptures, deliuered not to *Iohn* onely, but to the ministers also.

Iohn must eate the booke, as *Ezechiel* did eat the booke, 2. and 3. Chap. To eate the booke, as *Ambrose* saith, *is to lay vp the vnderstanding of the scriptures in the secret bowels and entrals.* Ezc. 2. 3. cap.

The thitd signe is the preaching of this little booke: *And I sawe an Angell flie in the middest of heauen, hauing an euerlasting Gospell to preach.* Reue. 14. 6

Heere it is expreſly declared, that the Angell had not onely the Goſpell, that is the little booke, but that hee preached the little booke; the Angell or Angels that preach the Goſpell, are the miniſters.

Now what muſt follow theſe ſignes before the reſurrection? The deſtruction of *Babilon.*

After the preaching of the Goſpell an Angell ſaith: *She is fallen, ſhe is fallen, euen* Babylon *that great Citie.*

The time of this deſtruction, when the ſeuenth Angell ſhall beginne to blow.

The aſſurance of his deſtruction: And there came *a great voice out of the Temple of heauen from the throne, ſaying it is done,*

Reue. 16. 17. Great Babilon came in remembrãce before God.

done, that is, *Babilon* is vndone, as *Iunius* expoundeth it, and the text after prooueth it.

Signes of the aſſurance, *the great Citie was deuided into three parts*, ſome *Proteſtants*, ſome *Papiſts*, ſome *Atheiſts*.

That theſe are the daies of the voyce of the ſeuenth *Angell*, it is manifeſt. *The Goſpell is preached, Antichriſt diſcouered, his ſpirituall and temporal authoritie declined, the great Citie deuided.*

All theſe thinges briefly conſidered, what can be expected, but the ouerthrow of *Antichriſt*, the *Turks*, and *Heathen* with worldly and Romiſh inuentions? that *the kingdomes of this vvorld being our Lords and his Chriſtes*, the *Church* may be prepared

as a bride to meete her bride-groome, that liuing and dead may reioyce, for that *their redemption* draweth neere, which is to be perfected in that glorious day wherein *the mysteries of God is to be finished*; which day as the text saith, is when the *seuenth Angell shall begin to blow*. But to returne to the purpose: proceed to the manifestation of Gods mercie in the preuenting of that treason.

Gent.

The all-seeing Deitie, who can speake as well by workes as words, and blase his name as amplie by silent facts, as shrill tongues, stept downe in the still silent night of their conspiracie: and to the manifestation of his

his auncient power againſt impious perſons, ſnatched in his wrath the ſword out of their hands, which would be in his ſteed *to haue* puniſhed the wickednes of this time, *being the ſinke thereof themſelues: and to the preſeruation of his annointed, & honourable ſeed, deliuered them ouer in the ſweetneſſe of his mercie to the Kings moſt excellent Maieſtie, that by* Honourable Iuſtice, *they might as ſecond Paſſhurs become a terrour to themſelues and to their friends.*

[mitating Lamech. Gen. 4. 23. & not Ioſeph, Gen. 50. 19 would be in Gods ſtead to ſlay and wound at their pleaſures.

Ierem. 20. 4

Citiz.

The Prophet ſayeth, *Hee that keepeth* Iſraell, *will neyther ſlumber nor ſleepe.*

Pſal 12. 4.

1. *Sam.* 1.

nor ſleepe. The Lord for this Fortye ſixe yeares, and more, hath manye waies preſerued this kingdome; and neuer abſent, as ſomtimes he was from the *Iſraelites*, when they had the *ſiluer Trumpets*, and the *Arke*: yet the Lord was a ſtandard bearer againſt them, in the hoſt of the *Philiſtnes*. Yet, in the admiration of the power and mercy of that infinite maieſtie (in whoſe preſence *millions of Cherubins & Seraphins ſtand vayling their eies with their golden winges; leaſt they ſhould be dazeled as not able to behold the infinite brightneſſe of glory*) We haue iuſt cauſe (more eſpecially in this laſt deliuery, wher in we haue receiued, as it were

1 Sam. 4

were, a new King Queene & Prince that ſometimes ſung: *O God our Fathers haue told vs the workes that thou haſte done in their daies, in the old time,* to change out hymne &, like nightingales, to record it againe and againe: *As wee haue heard, ſo haue wee ſeene, in the City of the Lord of hoſts, in the Citie of our God.* Pſal. 44.1. & 48.8.

Gent.

As we haue iuſt cauſe to reioice, as Dauid *did when he daunced before the Arke, and to goe with the ſoldiers that liued in the raigne of* Iehoſhaphat, with violls, and with harps, and with trumpets to the houſe of the Lord, to giue him

giue him thanks: *so on the contrarie part, it may force the fear full conspirators to confesse* the omnipotencie of Christ, *with the stubborne Iewes you spake of: and with the verie heathens,* that their is no God *like to the God of the true professed christians: and moreouer may be a motiue to all, that practise so fear full intendments, to take heed how they goe about hearafter to depriue God of his glorie, his annointed of life, and his church of hir children.*

Citiz.

The prophet *Dauid* saith; *the righteous shall reioice when he seeth the vengeance, he shall*
Psal. 58, 10, *wash his feete in the bloud of the*

the wicked: to wit he ſhall purge his affections and euill manners, what time he ſhall ſee the bloud of the vngodlie ſpilt. But haue theſe men, that expected a day, purged their affections now at length with the righteous, in beholding the conſpirators by honorable Iuſtice become a terror to themſelues, and to their friends?

Gent.

No, it ſeemeth that they do ſtill expect a day; for one of that faction being in durance, when it was lately divulged abroade, that our deareſt Soueraigne was ſlaine, ſaid (as it is reported) *All is wel all is well:* and afterwardes; *The ioyfulleſt day that euer came to Englande*. What day

By Moabites I meane the locuſt Prieſts that perſwade Gentlemen by falſe worſhip to ſprinkle their ſoules with bloud, *Leuit.* 17.4.

And then as that worthy Earle of Salſbury ſaith enioyne them to eate their God vpon the bargain of bloud.

day was meant, it is eaſily by former proceedings cõiectured. Iehoſhaphat is ſlaine, Moab, to the ſpoyle: yet Iehoſhaphat *liues, to the* Moabits ſpoyle.

Citize.

Had that report been true, (as all true Chriſtians reioice euen in their very ſoules it was not) they notwithſtanding had failed in their expectation: for, euen in that time of mourning, which would haue beene as great as the mourning of *Hadadrimmon in the valley of Megiddon*, they ſhould haue ſeen thouſands burſting forth, as prepared to battaile, whoſe loyalties would haue ſtood as ſtedfaſt, as the *Sunne* and the *Moone* in the time of

Ioſhua

Ioſhua; till they had reuenged the death of their *Soueraigne*, and enthronized their tender and *royall King in maieſticall dignitie.*

Gent.

The Lord (who hath a ſecret working in all things) a litle before manifeſted himſelfe in an action of mercy *to the Kings maieſtie, & did now ſhew his grace (as in a moſt cleare glaſſe) in that diuulged vntruth, the conſtant loue of the ſubiects hearts: and the papiſticall enemies, that ſo much boſt of their multituds their* weaknes: *to the end he, as the higheſt ſupremacy, might in the one encourage the King* (in this threatning age) *as he did* Ioſua *to execute his will, & ſtād for his glory; and in the other*

The gospell vvas neuer yet seene thrown out of any kingdome by violence.

ther discourage the Papists frō resisting the truth, who are so afraid of the gospell preached, that shall be their ruine; that they set all their wits to abolish it, to preuent their ruine. And thus much haue I obserued cōcerning the mercies of God, since the departure of my late deare Soueraigne.

Citiz.

Many times, meditating on Gods mercies extended towards this kingdome, by you obserued, & now in part intreated of; I could not more fitly compare them, thē with those that preserued the *Israelites* in times past: for, as after their deliuery out of Egipt, God went before them *by day, in the pillar of a cloud* to lead them the way towards

wardes *Canaan* : and *by night in a pillar of fire* to giue them light, that they might go both by day and night. So the Lord in deliuering of vs, not once but manie times from Egyptian ſlauery, hath gone before vs *by the day light of his Goſpell*, in the pillar of that cloud *Ieſus Chriſt*, that droppeth downe righteouſneſſe to lead vs the way to Sion. And by *the night of our obſcurity*, in a pillar of his fiery ſpirit, to giue vs light, that wee might goe both daye and night, in excellent perſeuerance to the full period of our happineſſe. And as he fed them with *Manna*, ſo hee hath fedde vs with the bread of life: As hee clothed

clothed them in garments, that wore not out into years: ſo he hath couered our nakedneſſe with the glorious robe of perpetuity, namely the righteouſnes of his ſonne When I caſt myne eies in this compariſon, to temporal bleſſings, I beheld them fed only with manna & quailes, and vs with the fat of *Calues*, and *Kids* and thouſand diſhes of varietie: them couered with one ſuite of clothes, & vs with many made of the cloth of *Tiſſue gold*, of *ſiluer & veluets*, *ſattens* of ſeuerall coulors imbroydered with *Diamonds*, *pearles*, and manie *pretious ſtones*. So which way ſoeuer I looke, I ſee nothing but mercy, yea reaching forth to the flouriſhing vines for

for euery man to praiſe his God vnder, that hath manie waies bleſſed & miraculouſly preſerued this monarchy.

Gent.

Notwithſtanding all theſe mercies, and many fearfull ſcourges which the Lord *like a cunning phiſition mingled amidſt that ſweetnes, as he hath done in our daies by his iuſtice, which hath beene likewiſe in part by you intreated of: the Iſraelites were ſo rebellious, that of ſix hundred thouſand, onely Ioſhua and Caleb entred into the land of* Canaan. *But foraſmuch as we are not neare the City wherein you dwell, as vpon the* Theatre *of the world, whither manie of all ſorts goe vp, though not for the loue of the teſtimony,* as the tribes

Though the Lord (who speaketh once or twice, & one teeth it not, Iob, 33, 12,) hath spoken to vs by sundry examples of his iudgements & mercie, to instruct and draw vs frō sin yet for all that, many amongst vs, retaining sin, as sweet sugar in their mouthes, do testifie that, all the paine & labour God hath bestowed vpon them is lost:

Tribes did in the time of king Dauid to Ierusalem. *I pray you tell me hath this mercie by me described, or that iustice by you manifested brought the people to yeeld more obedience, then in former times, to their creator.*

Citiz.

I make no question, but there are not a few amongst vs, whose conuersation is suteable to their professiō, truly religious; yet of many of vs it may iustly be demaunded, where is now (notwithstanding all this (the true religion of the soule that Iehoua commaūds, and obedience requires? that child-like feare of faith, that setled hope of expectatiō, that patience which his seruice doth challendge, and his spirit expects; that the worke

worke of god maybe perfected in vs: When many amõgſt vs are as ſtrange in religion as *Nadab* and *Abiu*[a] that offered ſtrang fire: Vnconſtant in Gods worſhip with the vnconſtant Iſraelites[b]: backſliding in the truth with the *Galathians*[c]: doubting of Gods promiſes with the vnbeleeuing Iewes[d]: impatiẽt in aduerſity, with *Saul*[f]: proud with *Nebuchadnezzer*[e]: diſdainfull with *Eſau*[g]: ambitious like *Abſolon*[h].

Haue we rightly adored *Iehoua* in the ſecond, that wil be worſhipped in the firſt? & in the abhorring of Images, pictures, and Idolls lifted vp our hands to his glory, our eies to his praiſe; & in a ſpirituall ſacrifice offered vp both body & ſoule with the

according to *Ierem.* 6, 12. For further proofe wher. of this triall of our liues, by the diuine rule of Iuſtice, is added for a concluſion.

a *Leuit.* 10.
b *Exod.* 32, 4 5,
c *Gal.* 3, 1,
d *Rom.* 11, 12,
e *1 Sam* 31, 4
f *Daniel.* 4, 27
g *Gen.* 25, 34
h 2 *Sam.* 15, 2

the knife of faith?

The Idolatries of some in our Land are so great as [a] *Maachaes* King *Asaes* mother: their worship to saints as grosse as the [b] *pretended sacrifice of Iupiters priests to Paule and Barnabas*, Adoring of Images as hatefull, as the worship of the children of [c] *Samaria*, and *Ierusalem* to the Chaldean Images painted vpon a wall with vermillion. Their number of pictures as deteſtable, as [d] *Michaes house* of God. Their handes filled as full of sinne as [e] *Naaman* the *Syrians* bodie with lepro sie: Their eies with vanitye, with the wandring eies of the proud & haughtie daughters of Sion. Their feet, treading more then the steps o[f] death

a 2 *Cron.* 16. 15.
b *Act.* 14. 13
c *Ezech* 13. 14
d *Iudg* 17. 5.
e 2 *King.* 5
f *Isa.* 3. 16
g *Iohn.* 13. 30

death, with the *Trayterous Iudas* g, and nothing leſſe then the ſteps of righteouſneſſe, with that Kingly & ſanctified *h Dauid*. Haue all our lippes, whoſe calues ſhould bee imployed in ſpirituall ſacrifices, abſtained from blaſphemy, vnlawfull vowes, ſubtil ſwearing and periuring; vſing the name of *Iehoua* with all reuerence, and that in truth in iudgment, and righteouſnes? Wherein haue we declared our duety herein? when many of vs haue blaſphemed, GOD with the ſeruants a *of the King of Aram*: vſing as vnlawfull vowes, as b the *Iewes* about the killing of *Paul*: Imitating in crafty ſwearing c *Androwicus* that ſlew *Onias*: and in periury the ac-

g Iob. 13. 30.
h Pſal. 119.

a 1. King. 20. 33.
b Act. 23. 12.
c 1 Mach. 4. 34.

d 1 King, 21.
e Math, 26 60.

cusers of d *Naboth:* swearing without truth e with the false witnesses against Christ: without iudgmēt like f *Herod* to *Herodias:* without righteousnes, g with *Iezabel* against *Eliah.*

f Mat 14,6.
g 1 King, 19

Haue we turned our feete, from doing our own will on the Sabboth to consecrate it as a day of delight to our glorious creator, as in a remembrāce of that worthy triumph that he purchased for vs?

How haue manie of vs performed this Commandemēt, when the Saboth hath beene as fearful to our minds, as the Ark of the Lord to the a *Ekronites:* our actiōs as vile, as b *Er* the first borne of Iudah was wicked: and our sacrifices as displeasing to God, as c *Cains* offered without sincerity

a 1 Sam, 5,10
b Gen, 38,7

c Gen, 4.

cerity of heart.

Passing from the first table to the second, where is that duety that God commands, & christianity requires to the magistrate, parents, and the Lords ministers? how haue some of vs murmured against the Lords Magistrates with the [a] *Israelites*? rebelled against our parēts with [b] *Absalon*? contēned the true prophets with [c] *Ahab*? reuerenced the false with [d] *Iezabel*?

a 2. Sam, 15.
b Exod, 14. 11
c 1 King, 16 33.
d 1 King, 18, 19

Are our actions restrained from murther? from treachery against our Soueraigne? *Deceite* to our neighbors? cruelty to the children of GOD? From disguised hatred? vngratefulnes? anger and vncharitablenes to the poore?

In murders, some of vs haue

haue ſought to imitate a *Sauls* bloudy houſe: in Treacherye the ſeruants b that ſlew good King *Ioaſh*: in deceitfulneſſe c *Dalila*: in cruelty to Gods children d *Ananias* & *Doeg*: in our hatred as diſguiſed as e *Ieroboams* wife: in diſſẽblinge like the brethren of *Ioſeph* f: our vngrateſulnes as great as g *Nabals* to *Dauid*: imitating in our anger h *Zidechiah* that ſtrooke *Micha*: and as kind to the poore as i *Ahaz* to his ſonnes.

a 2 Sam. 6.
b 2. King. 12, 20.
c Iudg. 16
d Act. 23, 2,
e 1 King. 19,
f Gen. 37,
g 1 Sam. 25. 10.
h 1 King. 22, 24,
i. 2. King. 16,

How haue wee abſtained from pride, wanton apparrelling of the body, drunkennes, filthy company, vnſeemly ſpeech, vnlawfull touchings, impudẽcy, wãton looks, painted faces, vncleane ſongs, Idlenes, and filthye reading,

that

that we might lead our liues in holines, without which none can see God.

Some of vs haue beene as proud as [a] *Herod* the monument of pride. As vnciuill in apparel as [b] those proud dames that walked with outstretched neckes. Imitating in drunkennesse [c] *Elah*. In the filthinesse of our company [d] the Daughters of *Samaria* and *Ierusalem*, that committed whoredom with the *Pleasant* young men. In vnseemely speach [e] the Sodomites. In outward gazing *Belthazer*. In impudencie [g] *the house of Israell*. In vnsatiablenes the daughters of *Ierusalem*. In wantonnesse like [i] the daughters of *Sion*. In painted faces like [k] *Iesabell*. Our songs

[b] Isa, 3
[c] 1 King, 16, 9
[d] Ezech, 23
[e] Gen, 19
[f] Dan, 5,
[g] Ezech, 37,
[h] Ezech, 16, 28,
[i] Isa, 3
[k] 2, King, 19 30.

as vnpleasing to God, as the songs of the children of *Israel* dancing before the Calfe. In idlenes imitating [m] the Princes of *Israell*. And our reasoning as vnsauory [n] as the *speaches of the Pharises to Christ*.

How haue wee abstayned from getting other mens goods by indirect meanes, false othes, deceiueable weights, and measures, by oppression, vsury, Churchrobbery, Simony, & such like? When in theeuerie many of vs haue imitated [a] *Achan*: as false in our othes as the false Prophets [b] in their *Prophecies*. In vsury imitating [c] the *Iewes*. In oppression [d] *Iabin*. In Churchrobberie, *Lysimachus*: & in Simony *Simon Magus*.

Haue we abstayned from false

l Exod. 32, 19,
m Amos, 6,
n Ioh. 10, 12
a Iosh. 7, 20
b 1 King. 22, 6
c Neh. 5
d Iudg. 4, 2, 3
e 2 Mach. 4, 42,
f Act. 8,

false witnesse bearing, backebiting, slaundering, flattering and lying? Whereas many haue beene as false in witnesse bearing, as [a] *Gilead* in working iniquitie. As backbiting as [b] *Haman* to the *Iewes*. As slaunderous as [c] *Shemei* to *Dauid*. As flattering as the men of *Gibeon* vnto *Ioshua*: And as lying before God and men, as [d] *Ananias* and *Sapira*.

To conclude, hath not lust stirred vs vp to transgresse any commaundement in this latter Table? hath no counsel, no deliberate consent of the will had place in vs to the suggestion of sin? what shal I say? concupiscence which the will resisteth, being heere condemned. How fearefully

[a] Hos. 6. 8.
[b] Ester. 3
[c] 2 Sam. 16. 5
[d] Ios. 9. 6
[e] Act. 5.

Rom. 7. 7
Math. 22. 37.

are

are some of vs fallen, if we examine the greater sinnes by the lesser?

Gent.

I perceiue now by that you haue spoken, the sentence of Ieremy *by you cited, verified. And that saying of* Lactantius *alledged by* Bullinger *proued:* Towards the last end of the world *(saith hee)* the state of worldly matters must needs be altered, and iniquitie preuailing, inclined to the worse. So that these our times, in the which iniquitie and mischiefe is growne to the highest degree, may in comaprison of that vncurable euill, be accounted fortunate, & in manner golden: For, Iustice shall then waxe so thinne, and vngodlinesse, couetousnesse, wil-

Bullinger Dec. Chap. 20.

wilfulneſſe, and luſt ſhalbe ſo common; that if there be then happily any good men, they ſhall be a pray to the wicked, & e uery where vexed of the vnrighteous; & euil men only ſhall bee wealthie, and the good turmoyled in all vexation and miſerie. All right ſhall be confounded, and lawes ſhall periſh. Then ſhall no man haue any thing, ſaue that which is either euill gotten, or ill ſpent; boldneſſe and violence ſhall haue all. There ſhall be no faith in men, no peace, no humanitie, no ſhamefaſtneſſe, no truth. By all which ſayings, our daies now ſeeme to bee painted liuely. *But now we are come to our iournies end, and therefore I muſt commit you to the protection*

tection of that supream Maie-ſtie, in whoſe preſence is the fulneſſe of ioy, and at whoſe right hand are pleaſures for euermore.

Citiz.

And I you to his cuſtodie, the preſence, of whoſe ſpirit at the day of the reſurrectiō, ſhall cauſe the faces of them *that feare him*, to ſhine as the *Sunne*, and their glorious bodies as a *gliſtering garment*.

FINIS.